

154 R. Newman
2093

Dr. *HARRIS*'s
DISCOURSE

CONCERNING
Transubstantiation, &c.

[Price Six-Pence.]

28176

BRITISH MUSEUM

DISCOVERY



K

THE BRITISH MUSEUM

BRITISH MUSEUM

THE BRITISH MUSEUM

3-2.

A *R. Newman*

DISCOURSE

CONCERNING

Transubstantiation:

In which the *Words of the Institution* of the *Lord's Supper* are particularly considered.

Preached at **SALTERS-HALL,**
February 13, 1734-5.

By *W. HARRIS*, D. D. *K*

The SECOND EDITION.



L O N D O N:

Printed for R. FORD, at the *Angel*; and R. HETT,
at the *Bible and Crown*; both in the *Poultry*.

M DCC XXXV.

162

A
DISCOURSE

CONCERNING

Transubstantiation:

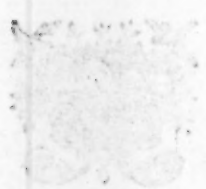
In which the Words of the Eucharist
are of the Lord's Supper are par-
ticularly considered.

Preached at St. Andrew's Hall,



By W. HARRIS, D.D.

The Second Edition.



LONDON:
Printed by R. B. [illegible], at the [illegible] and [illegible].
in the Strand, near the [illegible].
1792.



LUKE xxii. 19, 20.

This is my body which is given for you : [which is broken for you, I Cor. xi. 24.] This do in remembrance of me.—This cup is the new testament in my blood, which is shed for you.



THESE words, according to the doctrine of the *Reformed Churches*, are to be understood in a *figurative* and spiritual sense, and to mean no more than, This bread *signifies* my body, which will shortly be broken, and this cup my blood, which will shortly be shed, for the redemption of the world ; and the eating this bread, and drinking this cup, are to be a standing *memorial* of

of my death, in the Christian church, to the end of the world.

The *church of Rome*, on the contrary, pretends, that these words must be understood in a strict, and *literal* sense, and to signify, that the *bread* and *wine* in the Lord's Supper, when these words are pronounced by a Priest, with an intention of consecrating them, are immediately changed into the real natural *body* and *blood* of Christ, and become his real *flesh* and *blood*; and that they cease to be any longer bread and wine, and have nothing but the appearance, and accidents of them left. 'Tis thus express'd by the *council of Trent*, which was their last *general council*, and is the standard of *modern Popery*, viz. That by the consecrating of bread and wine Jesus Christ, very God, and very man, is truly, really, and substantially contained under the species of those sensible signs; that there is a conversion of the whole substance of bread, in this holy sacrament, into the whole substance of the body of Christ; and of the whole substance of wine into his blood; which conversion is fitly and properly called *Transubstantiation*¹. And the council denounces an *anathema* against all who believe and teach otherwise.

¹ Concil. Trid. Sess. 13. c. 6.

This is further explained in the *Trent Catechism*; That 'tis the *true body of Christ which was born of the virgin, and is now in heaven, together with his soul and divinity*: That 'tis *entire in every part of the bread, and every drop of the wine, and that no part of the substance of bread and wine remains*: That the *accidents of bread and wine, which do remain, are in no subject, but exist by themselves in a wonderful manner, and which is not too curiously to be enquired into*².

This is the point I am to debate at this time; and because these words are made the principal support of this doctrine, I shall confine myself to this single view of the case. What I have to offer against this interpretation of the words, I shall reduce to the following observations.

§. 1. There is no *necessity* of understanding these words in this sense. If indeed they could be understood in no other sense, and were not capable of any other construction, it were another case; but they will easily and fairly admit of another sense. I readily acknowledge the known rule of interpretation, That the literal sense of words is not to be forsaken, and a figurative one followed, without necessity: The natural

² Catech. ad Parochos, P. 2. De Euchar.

and proper sense is always to be preferred, where the case will admit and allow it; but then it is as certain a rule, That the literal sense *ought* to be forsaken, and a figurative sense received, where the *nature* of the subject, the relation to the *context*, or any other circumstance of things, evidently require and make it necessary.

Now what I observe here, as the first and lowest exception to this interpretation is, That there is no manner of *necessity* to understand these words in a strict and literal sense, but they *may* fitly be understood in a figurative one; whether they *ought* to be, or not, must be considered afterward. For the proof of this observation, I appeal to the frequent figurative expressions of a like kind in our Lord's discourses with his disciples, when he is speaking of himself, and upon all occasions, agreeably to the language of the Eastern nations, and of the *Jewish* church. And the best way to understand any author's expressions, is to attend to his phraseology, and use of words, in like cases in other instances. Thus, for example, when our Lord says of himself, *I am the door*, and the *true vine*, and the *good shepherd*; when he calls his body *this temple*, and the church *his body*; when he says, the *field is the world*; the *tares are the children of the wicked one*; the *harvest is the*
end.

end of the world; the *reapers are the angels*; and when the apostle says, *Christ is our passover*, and *this rock is Christ*; the meaning is not, that these are the very things themselves, but only that they *signify* these several things; that there is some resemblance and likeness between them, and they are proper images and representations of them. These are confessed on all hands to be figurative expressions, of an obvious and easy signification, which were never mistaken by any one, or pretended to be used in a literal sense. Nothing is more usual in all language, and among all nations, than to put the *sign* for the *thing* signified by it. So is *wax* when it becomes a *seal*, and *gold* and *silver* when coined into *money*.

This expression therefore, *This is my body*, may be understood in a figurative sense, and to mean, This bread *signifies* my body, and is designed to be a *memorial* of it; and no man can pretend to say, That they *cannot* be so understood, and are not *capable* of such a signification, or that there is any *necessity* of understanding them otherwise. And why then should we draw a needless difficulty upon the Christian doctrine, and perplex the minds of men, without any manner of necessity, and when the words can so easily be understood in another sense?

§. 2. 'Tis not a convenient, or *probable* sense, *i. e.* agreeable to the *subject* spoken of, and the *occasion* of speaking them. 'Tis another rule of interpretation, That words and phrases must be understood suitably to the *subject* to which they belong, and the *occasion* of speaking them, and according to the *genius* and customs of the people where they are spoken. So terms of art are understood agreeably to the several arts to which they relate; and the *Jews*, and all the Eastern nations were known to delight in parabolical and figurative representations; and nothing was more frequent, or better understood among them.

If we consider these words in this view, we shall find the matter stand thus: Our Lord had been just celebrating the last *pass-over* with his disciples, a little before his sufferings, which was a solemn festival appointed by God, in commemoration of the angel's passing over the houses of the *Israelites*, when he slew all the first-born of *Egypt* ³. It consisted in eating a roasted lamb, with unleavened bread and bitter herbs.---The eating the paschal lamb was called the *Lord's Passover* ⁴. So the *Jewish* church

³ Exod. x.

⁴ The *Jews* called the Passover the *body* of the paschal lamb. *Buxt. Vind. cont. Cap. p. 14.*

always

always understood it, from the first institution of it to this day. The apostles, who were all *Jews* by birth and religion, well understood the nature of their own Passover, as they had been accustomed all along to such ways of representation in our Lord's discourses.

Now when the Passover was finished, our Lord took some of the bread which remained of the paschal supper, and broke it, and said, *This is my body*; and some of the wine, and poured it forth, and said, *This cup is the new testament in my blood: i. e.* I appoint this supper to be a perpetual memorial of my suffering and death which are now approaching; as the eating the paschal lamb was of the angel's passing over the houses of the *Israelites*. I appeal to any ingenuous and impartial mind, whether this is not the natural sense of the expressions and much the more probable and likely sense; more agreeable to the subject and occasion of them, and which makes the whole transaction uniform, and all of a piece: And whether it is not very unnatural and disagreeable, to suppose our Lord immediately after the observation of the Passover, which was so well understood by the disciples, to institute another ordinance instead of it, with so strange a meaning as was never heard of before, and entirely different from the

occasion of it, and without the least hint, or intimation of so extraordinary a thing. Can one think it likely that it should never be made a question by the scrupulous disciples; nor more objected afterwards to the Christians by the Pagan writers,⁵ who were full of questions and cavils, upon other matters, where there was less occasion given.

Besides, the nature of a *sacrament* requires this, which is allowed to be, a visible *sensible* sign of a *spiritual* blessing and benefit. There is always something sensible, to represent something spiritual; so *water* in baptism, signifies the *washing away our sins*,⁶ and the *answer of a good conscience toward God*:⁷ And *bread* and *wine* in the Lord's Supper signify the *body* and *blood* of Christ, which was broken and shed for us, and the *blessings* we obtain by his death. Whereas upon this supposition, there is no visible sign of the thing, but the very thing itself; and because nothing can be a sign of itself, this destroys the definition and alters the *nature* of a sacrament.

Upon these accounts we conclude it more agreeable to the subject, the occasion,

⁵ When any thing of this kind is mentioned in the Christian *Apologists*, 'tis constantly denied of themselves, and strongly retorted upon their adversaries.

⁶ Acts xxii. 6.

⁷ 1 Peter iii. 21.

and all the circumstances of it, to understand these words in a figurative, and not in a literal sense.

§. 3. 'Tis not a *consistent* sense, or suitable to the other expressions which are here used concerning it. If this expression was designed to be understood in a literal sense, then according to all the rules of reasonable construction, so must the other expressions too which belong to the same matter, and were spoken at the same time; especially if any of them are exactly parallel to this. It would be very unreasonable to pick out a single sentence in the same discourse, and understand it in a strict and *literal* sense, when the other expressions round about it, are plainly *figurative* and allusive, or require it to be so understood; and so we find it always was in our Lord's parabolical discourses where the figure is continued quite thro', and appears in every part.

If we consider the matter in this light, we shall find that neither these words, nor the other expressions here used, can be understood in any consistency with themselves, without a figure. If the demonstrative *this*^s refers to the *bread* spoken of
in

^s Tho' $\alpha\pi\tau\theta$ does not agree with $\alpha\pi\tau\theta$, yet it will with the whole sentence, *this bread, taken, broken and blessed;*
of

in the foregoing verse, and there is no other antecedent to which it can refer; then *this bread* which he took, and blessed, and brake, *is my body*, in the rigour of the letter, will signify, that it was both *bread*, and *his body*, at the same time; or that the bread *was* the substance of Christ's body, and not *changed* into it; which is a flagrant inconsistency, for they are not only distinct, but quite different things: And when these words, *this is MY body*, are pronounced by a priest, it will necessarily signify the change to be made, into the body of the *priest*, and not of *Christ*; unless you allow a figure, and suppose him to speak in the person of Christ. Our Lord says, *This is my body which is BROKEN for you*, when it was not yet broken; but only in the figure and representation of it.

Again, he says,--- *this do in remembrance of me*, εἰς τὸ ἐμὴν ἀνάμνησιν, as a memorial of me. *q. d.* As often as you eat this bread, and drink this cup, think of me who died for you: Don't forget me when I am gone

of which construction there are many instances in the LXX, and in the new testament. Eph. ii. 8. *Ye are saved by grace, thro' faith, and that not of your selves*, καὶ τὸ τοῦτο, it is the gift of God. τὸ τοῦτο cannot agree either with χάρις or πίστις, but it refers to the whole sentence, *q. d.* This appointment and constitution, that we are *saved by grace thro' faith*, is a free favour and vouchsafement of God.

to the Father, and you shall see me no more : Keep up the remembrance of your absent friend and benefactor by this token of love and respect ; as the paschal lamb was a perpetual memorial of the *Israelites* deliverance and preservation in *Egypt*. This is certainly the obvious meaning of the words. But if the natural body and blood of Christ be really present in the sacrament, how is it then a *memorial* of him ? Do we properly *remember* one who is present with us ? Does not a memorial set up, or observed in remembrance of any person or action, suppose that person to be absent, and that fact to be passed ? With what propriety can it be said, Take my body in remembrance of my body : Take my self for a token to remember me by ? ⁹ May we not with as good sense talk of *seeing* an *absent* friend, as *remembering* one who is *present* ? No, he is not now bodily present with us, but at a distance from us : So our Lord told the disciples, *Me you have not always ;* ¹ and the Apostle says, *Tho' we have known Christ after the flesh, yet henceforth know we him no more.* ² This is to supply the place of his presence, and to be in some sort instead

⁹ Nemo recordatur nisi quod in præsentia non est positum.
Aug. in Psal. xxxvii.

¹ Matth. xxvi. 11.

² 2 Cor. v. 16.

of it. So that this supposition would alter the great *design* of the sacrament, as the former did the nature of it ; for it would make it conversing with Christ present, and not a memorial of him absent. 'Tis in this sense the apostle says, *Ye shew forth the Lord's death till he come*, καταγγέλλετε,³ declare it to others, and make an open profession of it, as the *Israelites* were required to *shew* to their children what the Lord had done for them.⁴

Besides, our Lord says as expressly, *This cup is the new testament in my blood*, as, *This is my body* ; and according to all the reason and rules of interpretation, we must be obliged to understand this expression in a literal sense too. And then if there is any real and substantial change, it must be of the *cup*, and not of the *wine*, for he says, *This cup is the new testament*. Well, *This cup*, i. e. the wine in this cup, which is itself a figure, *is the new testament*, that is, not only procures, and confirms it to us, or signifies and represents it, but literally, *this cup is the new testament* ; which is language so strange and uncouth, that I know not whether any Papist will pretend to own it : But the reason however is common to both, and if one part of the sen-

³ 1 Cor. xi. 26.

⁴ Exod. xiii. 8.

tence must be understood in a strict literal sense; the other, which is exactly parallel, must be understood so too; and they must necessarily either both be true, or both be false, unless a reason of the distinction can be assigned, and the difference between them pointed out.

'Tis further considerable to this purpose, That our Lord himself expressly calls it, after the institution and celebration of it, *the fruit of the vine.*¹ And the apostle speaks of it in such a manner, as plainly shews he had no such apprehension of the matter; for he calls it *bread* three several times, in the verses immediately following the institution, as if he would purposely guard against such a conceit; *As oft as ye eat this bread, and drink this cup;* and *Whosoever eateth this bread, and drinketh this cup;* and, *So let him eat this bread and drink this cup;* τὸ ἄρτον τῆτον, and τὸ ἄρτε, this bread remaining bread, not this body, where there is no bread remaining. And the apostle sometimes represents the whole action, by the *breaking of bread.*²

This makes all the expressions agreeable to the subject, and consistent with themselves, and renders it together a regular and beautiful representation of the matter. I add further,

¹ Matt. xxvi. 29.

² Acts ii. 42. xx. 7.

§. 4. That this sense of the words is not *reasonable*, or agreeable to the principles of *human* nature. As we consist of a *conscious* principle, and a *material* body, so the only powers by which we attain all our knowledge, are our *reason*, and our *senses*; and we have no other by which to raise *ideas*, or pass a *judgment* on any thing. We justly conclude, that God will deal with us, in all his transactions, suitably to the nature he has given us, and not contrary to it. Whatsoever therefore is contrary to the reason of our minds, and the senses of our body, in the due exercise of them, and upon their proper objects, is justly accounted *absurd*.

Now this is the case here; for all the reason of our minds informs us, from all the circumstances of things, that *this is my body*, can only mean, This bread broken *signifies* my body which is shortly to be broken for you; and not, this is my *real* natural body. 'Tis plain the disciples could not so understand him, at the time of the institution; for his natural body was then before them, and was not yet broken. They saw him whole and entire before their eyes. He took the bread of the passover in his hands, when he spake these words, and when he had blest it, eat it; and they could never suppose that he took his whole
body.

body into his own hands, and that he *eat himself*, which would shock all the reason in the world. We can judge of no sensible object whatsoever, but by the essential properties which describe its nature, and distinguish it from others ; nor do we pretend to know the abstract nature and essence of any thing. Now to suppose any object to be one thing, while it has only the properties of another, and none of the properties of that thing, is manifestly contrary to reason. Indeed no man can pretend that his own reason would ever have led him to such a sense of the words, or that it was reasonable so to understand them. This is so evident, that several of the greatest men of the church of *Rome*, have ingenuously given up this ground, and refer it wholly to the authority of the church.

It will be said ; But this is a matter of *faith*, and not of *reason* : 'Tis a mystery to be believed, and is above reason.——But there is always a reason of faith, and a *motive* of credibility, of any proposition or any fact. We must first understand what we are to believe, and in what sense we are to believe it. 'Tis the office of reason duly disposed and instructed, to help us to understand the objects of our faith, so far as we are concerned to believe them, whatsoever

further there may be in the things themselves ; or else we must lie open to all the imposture and delusion in the world, and be obliged to believe whatsoever any man has the confidence and presumption to pass upon us as the will of God : And an unreasonable faith, or believing without a reason, is a great absurdity, and could have no virtue, or acceptableness in it. We are enquiring what we are to believe, and in what sense this expression is to be understood ; and that is the province of reason, and neither against it, or above it.

Besides, 'Tis contrary to our *sense*, which is the proper judge in matters of sense. We plainly discern that 'tis bread and wine after these words are pronounced, as much as before ; and not the body and blood of a man : It has not only the same *figure* and appearance, but the same *nature* and properties it had before, the same form, the same smell and taste. 'Tis separated indeed to a sacred use, by virtue of Christ's appointment, which is the proper *consecration* of it ; *i. e.* 'Tis a memorial of his death, and of the new covenant ; and this, I hope, is no *conjurat*ion, as a late writer³ is pleased to express it ; but 'tis nevertheless bread and wine, and equally capable of

³ *Rights* p. 108.

answering this purpose, without any such change of them, and much more properly too. Here is a *concurrence* of our senses, and of the senses of all mankind, at all times, and in a proper object of sense. We *see* with our eyes that 'tis bread and wine; and if they are more easily mistaken, we *feel*, and *handle* it, we *smell*, and *tast* it. There is no difference possible to be observed, by any of our senses, with the closest inspection, and exactest scrutiny, before and after the consecration, or between that bread and any other. So that here is not a doubtful and disputable matter, for which several things may be said on either side; but there is a plain sensible *fact* on one side, and only a confident *assertion* on the other. 'Tis indeed a down-right defiance and affront to all the reason and sense of mankind, which yet are the only faculties by which we can judge of any thing.

If it be said, That our senses often *deceive* us, as in the apparent dimensions of the sun, the distance of the stars, and when a strait stick appears crooked in the water: --- I answer, That is not because our senses, especially in concurrence with our reason, are not the proper judges of sensible objects; but because they are not rightly circumstanced, by reason of undue distance,
or

or an unapt medium through which we see them. Nor do they properly deceive us when a due consideration is had of all the circumstances of the case. If we cannot judge by our senses of sensible objects, in a due situation and circumstance, then we must be liable to perpetual deceit by our nature and make; then we cannot be sure of any thing; that we ourselves exist, or that there are such words in the Bible, but that we dwell in the midst of *enchantments*, and in a mere *ideal* world, without any real objects about us: Then I cannot be sure that 'tis not midnight darkness in the glaring light of noon-day, or that in this numerous assembly I don't stand here alone, without a single person present with me. This would reflect an infinite dishonour upon the God of nature, the wise Creator of the world, who upon this supposition, would have made us the most awkward and untoward creatures in all the world.

Besides that this would destroy the great *proofs* of Christianity, and all the evidence of *miracles*, which are nothing else but visible facts, and *appeals* to the *senses* of men; as when our Lord *healed* the sick, and *raised* the dead. The truth of his *resurrection*, upon which so great a weight is laid, was capable of no higher a proof; and therefore our Lord appeals to the senses of the disciples,

disciples, when he appeared to them after his resurrection; ⁵ *Behold my hands and my feet, that it is I my self; handle me and see; for a spirit hath not flesh and bones, as you see me have: And when he had thus spoken he shewed them his hands and his feet.* He appeals to their eyes, and hands, their sight and feeling. And when *Thomas* was more scrupulous and cautious than the rest of the disciples, he offered him, with the greatest condescension, and as the highest evidence, ⁶ *Reach hither thy finger, and behold my hand; reach hither thy hand and thrust it into my side, and be not faithless but believing.* But how would this have been any satisfaction to their anxious and doubtful minds, if their sight and feeling could have deceived them, or had not been a sufficient proof.

The apostles made no higher pretension to convince the world of the truth of the fact, than that they were ⁷ *eye-witnesses of his resurrection, and his glory*; and could say, ⁸ *That which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life—that which we have seen and heard, declare we unto you.* I conclude therefore from all this, that that must be unreasonable and absurd which is evidently contrary to the sober rea-

⁵ Luke xxiv. 39.

⁶ John xx. 27.

⁷ Acts iii. 15. ² Pet. i. 16.

⁸ 1 Epist. John i. 1, 2.
son

son and found sense of all mankind, and would destroy the use and advantage of both, in every other case, as well as in this. But I advance further still.

§. 5. It is an *impossible* sense, and *cannot* be true; for it implies a great deal of contradiction in it. This proceeds upon this principle, That whatsoever implies an evident contradiction to the nature and reason of things, in any fact or proposition, cannot be true, and is impossible to be done. No power whatsoever can do that which cannot be done, and which is no object of power. 'Tis a direct *repugnance* to all being and all power; for that which builds up one side of a contradiction, does necessarily, at the same time, destroy the other. So that 'tis really doing nothing, and producing no effect, and there is no need of any power to do nothing, much less of divine power. When the apostle says, That *God cannot deny himself*; and that 'tis *impossible for God to lie*; the meaning is, That the divine Being, who is infinitely wise and true, as well as Almighty, cannot act in contradiction to the immutable nature of things, and the infinite perfection of his own nature. ⁹ So to make a triangle a

⁹ Ἀποπαρὸς ἔσται τελευτήσει ὁ παντοκράτωρ.

square,

square, or a square a circle ; for that would destroy the nature of the triangle and circle, and they cannot be both at once, or either have the properties of the other.

Now the doctrine of *Transubstantiation* plainly implies a contradiction in many undeniable instances. For example ; It supposes the bread to be turned into the *broken* body of Christ, when he himself was present with his disciples, and his body was *not* yet broken. For if the pronouncing these words by a Priest produces this wonderful effect, then surely the pronouncing them by Christ himself, must much more do it, for this was the leading instance to all the rest. And then here was his *natural* body entire and whole before their eyes, by which he took the bread, and spoke these words ; and the *bread* turned into his broken body ; and so he had two distinct bodies at the same time, quite different from one another, one *entire*, and the other *broken*. This implies this evident contradiction, That his body was broken, and not broken at the same time, his blood shed, and not shed. If there were any change at that time, it must have been into his *whole* body, and not into his *broken* body ; but that the same body should be both whole and broken at the same time, is a direct inconsistency, and absolutely impossible.

D

Besides,

Besides, it supposes his natural body, which is but *one*, to be at the same time *many*: 'Tis one body in heaven, and ten thousand bodies on earth, and the same body divided and separated from itself, which is a contradiction in *numbers*. Yea, 'tis one and the same body with quite different *qualities*; 'tis a *glorified* body in Heaven, and a *broken* body on earth; it exists spiritually and bodily at the same time; it had a being seventeen hundred years ago, and is made afresh every day, *i. e.* it was in being before it began to be, and was in being, and not in being at the same time.

Further, it supposes the same *individual* body to be in innumerable *places* at the same time. 'Tis in heaven and earth, and in all the parts of the earth, wherever the sacrament is administered, how remote and distant soever, at the same instant. This is a contradiction to the nature of body, which is naturally *extended* and impenetrable, and can occupy but *one* place at once, and is circumscribed by it in proportion to its figure and magnitude. When any body is removed out of one place into another, it necessarily ceases to be in the former place, and one place must be without it, while the other possesses it. It being but *one* thing, it cannot be in both; for then it would be *two* things, and not one, which is contrary

ry to the supposition. 'Tis a contradiction to all our notions of matter, and all our observations and experience, for the same *system* of matter to be actually in more places than one at the same time, much more to be in ten thousand places together.

If it be said, 'Tis now a *spiritual* body, and not gross *matter*; I answer, It was not a *spiritual* but a *mortal* body, when our Lord spoke these words: And if it be now a spiritual body, then how comes it to have flesh and blood; when *flesh and blood cannot inherit the kingdom of heaven*? However, if it be a true and proper body, it must necessarily partake of the essential properties of body, how much soever it is spiritualized, or else it will be no body at all. Not to add, That no *finite* being whatsoever, whether *body*, or *spirit*, can be conceived to be in more places than one, at the same time, tho' spiritual beings by their natural fineness and agility, can sooner remove from one place to another, as the angel *Gabriel*, whom *Daniel* saw in a vision at the beginning of his prayer, ¹ *Being caused to fly swiftly, touched him about the time of the evening oblation.*

Once more, it supposes *accidents* to subsist without any *subject*, to which they be-

¹ Dan. ix. 21.

long. They allow there are the *accidents* of bread remaining; there are the figure, colour, smell and taste; but the *substance*, it seems, is quite changed, and become the body of Christ. But what are they the accidents of? Not of bread, for there is no bread left. Not of the body of Christ, for that is a spiritual body, and *exists after the manner of spirits*, whatever that is. Then they must subsist of *themselves*, and without any subject to which they belong: And then accidents become *substances*, for 'tis the property of a substance to *subsist of itself*; and then the same individual thing will have two contrary natures, it will be accident and substance too. The whole subject must be changed, accident and substance too, if there be any change at all, for they necessarily subsist together, and no accident can remain when the subject of it is gone; as you cannot conceive *extension* without something extended, or *consciousness* and thought without a spirit. This is indeed supposing a building without a foundation, and raising castles in the air. This once occasioned a smart repartee from a *Physician* in *France*, of the *Roman* communion, who, when prest by an *English* Minister² with this difficulty, pleasantly said in the close of the debate,

² The late learned and pious Mr. *Will. Lorimer*.

He

He thought the Fathers of *Trent* ought to have been condemned to feed only on *accidents* of bread all their lives, for bringing so great an incumbrance upon their faith.

If it be said after all, and as the last refuge, That it is to be considered in the nature of a *miracle*, and as the effect of divine power, and is not to be measured by the ordinary course of nature, and maxims of reason and philosophy; Why can't he turn bread into a body, as well as *water into wine*, and multiply a *few loaves* to feed a great *multitude*? Nothing is impossible to Omnipotence, and 'tis great presumption to *limit the Holy One*?³ I answer, That this is not a *miracle*, but a *contradiction*: "A
" miracle is an extraordinary work of God,
" above the ordinary powers of nature, evi-
" dent to sense, and designed for convicti-
" on". So were all the miracles of *Moses* and *Christ*. But here is nothing of the nature of a *miracle*, for there is no evidence to sense, or any ground of conviction to the mind. 'Tis indeed a flat *contradiction* to nature, which is no object of power, and impossible to any power, most of all to the divine Power, which is always founded in the highest reason, and governed by the greatest wisdom.

³ *Profession of Catholick Faith, extracted out of the Council of Trent, p. 28.*

The difference in the cases is very evident, for when the water was turned into wine, it ceased to be water, and lost all the properties of it; it had no longer the colour and taste of water, but was sublimated and enriched into wine. The case should stand thus to make it parallel, That the water was *confidently said* to be turned into wine, and yet had all the properties of water still, and none of the properties of wine; and then I doubt it would no more have been thought a miracle, than it would have satisfied the guests at the feast. So the *loaves* were multiplied by the power of Christ, by the addition of more loaves, and this we can easily conceive possible to divine Power. But here bread is supposed to be turned into a human body, and into as many bodies as there were crumbs in those loaves, and yet has nothing but the appearance of bread all the while, and without any form and figure, or any property of a body at all.

If none of these are contradictions, it will not be easy to say what is; and if any one contradiction can be fairly fastened upon it, it *cannot* be true, and is *impossible* to be the sense of these words.

I add further,

§. 6. They were not so understood in the *first ages*, and by the *earliest writers* of the Christian

Christian church. There is scarce any thing in which the church of *Rome* puts in a stronger claim, or makes a louder boast, than the sense of *antiquity*, and the judgment of the *antient Fathers*, tho' in points peculiar to Popery, and in which they differ from the Protestants, scarce any thing is less fair, or more unjust. Now tho' we acknowledge nothing as an *authoritative rule of faith*, but the holy scriptures, the great charter of the Christian church; yet it must be allowed that the first ages and first writers, especially for the first three hundred years, had some opportunities and advantages of knowing the sense of scripture, beyond what we have at this distance of time, especially with relation to matters of *fact*, and the *practice* of the church; and we refuse not their arbitration in the present case.

Tho' it would not be proper in a popular auditory, nor stand with the limits of a single discourse, to go distinctly into this argument now; yet thus much I may safely venture to undertake, That no christian writer, of whom we have any records remaining, for more than five hundred years, ever spake of Transubstantiation, as now understood in the church of *Rome*, neither *name* nor *thing*. They give no such sense of these words, but speak many things which
are

are contrary, and inconsistent with it. I confess they sometimes speak of the sacrament, in their popular discourses, with strong figures of rhetorick, and high expressions of reverence and affection, as they also do of baptism; and as devotional writers often do in other subjects, as well as this, especially where there has been no controversy about them; but they nevertheless declare their sense of this matter in a great variety of expressions. Thus ¹Justin Martyr, and ²Irenæus in the second century; ³Tertullian, ⁴Origen, and ⁵Cyprian in the third; ⁶Eusebius, ⁷Basil, ⁸Chrysostome, in the fourth, speak of being *nourished* with the food of

¹ Apol. 2. 98. Τροφή ἐξ ἧς αἷμα καὶ σὰρκος χτ' μεταβολῶν κέρρον ἡμῶν. Dial. cum Trypho. Τὴν αὖτ' ἦν τὴν αἶμα καὶ εὐχαριστίας ὅν τις ἀνάμνησιν τῆ παθούσης Ἰησοῦς Χριστοῦ ὁ κύριος ἡμῶν παρέδωκε ποιεῖν.

² Adv. Hæres. l. 4. c. 34. Sed Eucharistia ex duabus rebus constans, terrena & cælesti.

³ Adv. Marcion. l. 1. Quo ipsum corpus representat. L. 4. c. 4. Figura corporis mei.

⁴ In Matt. xv. πρὸς πυκνὴ καὶ συμβολικὴ σῶμα αὐτοῦ.

⁵ Epist. 63. ad Cecil. Sola [aqua] Christi sanguinem non potest exprimere. In aqua vidimus populum intelligi, in vino ostendi sanguinem Christi.

⁶ Dem. Evang. l. 5. c. 10. διὰ συμβολῶν τῆ σῶμα αὐτοῦ. L. 5. καὶ ἰκὼνα τῆ ἰδίου σῶμα αὐτοῦ.

⁷ Epist. 289. --- ἐν τῇ ἐκκλησίᾳ ὁ ἱερὸς ὁπιδίδωσι καὶ μεῖδω.

⁸ In Cor. i. Hom. 24. Τί γὰρ ὅτι ὁ αἶμα; σῶμα Χριστοῦ. Τί γὰρ γίνονται οἱ μεταλαμβάνοντες; σῶμα Χριστοῦ. Οὐ καὶ σῶματα πολλὰ, ἀλλὰ σῶμα ἓν. Homil. 17. in Epist. ad Heb. --- μάλλον δὲ ἀνάμνησιν ἐργαζόμεθα θυσίας.

the Eucharist; and say, it consists of an *earthly and heavenly part*; that 'tis the *image and figure* of his body, and *expresses and represents* it. ⁹ St. *Austin*, who lived in the *fifth* century, and is in great esteem in the church of *Rome*, calls it a *figure and sign* of his body and blood; and says, *his body is in heaven*, and the sacrament is the *resemblance and representation* of it. He says expressly, That it is a *figurative speech*, and must be *spiritually understood*. ¹ *Theodoret* says, He *honoured the symbols with the name of his body and blood*, not *changing nature*, but *adding grace to nature*; and that they remain in their *former substance, figure and appearance*; and may be *seen and handled as before*. ² Pope *Gela-*

⁹ Cont. Adamant. c. 12. Non enim Dominus dubitavit dicere, *Hoc est corpus*, cum daret *signum* corporis sui. He lays down a rule to distinguish the *literal and figurative* sense of *scripture*, and assigns the sacrament as an instance of the latter. De doctr. Christ. l. 3. c. 16. And de Verb. Apost. Serm. 2. Si quod in sacramento visibiliter sumitur, in ipsa veritate spiritualiter manducetur, spiritualiter bibatur.

¹ Τα' ὁρώμενα σύμβολα τῆ τοῦ σώματος καὶ αἵματος περιηγοῖα τίθησιν, ἃ καὶ οὐκ ἐστὶν μεταβολὴν ἀλλὰ τὸ λαβεῖν τῆ φύσεως παραμένει. Dial. 1.

² De duab. naturis in Christo. Et tamen non esse definit substantia vel natura panis & vini; & certe imago & similitudo corporis & sanguinis Christi, in actione mysteriorum celebrantur. So, Sacramentum memoriae. Aust. cont. Faust. l. 20. c. 21. Aliquod pignus derelinquat. Hier. in 1 Cor. ii. τὸ ἰκόνος ἀρχέτυπον, & οὗ ὄντος σώματος ἀντίτυπον. Theod. Dial. 1. Ἐν τῷ τῷ ἄρτι δίδεται οὐδὲν σῶμα, καὶ ἐν τῷ τῷ οὐκ ἐστὶν δίδεται τὸ αἶμα. Cyr. Catech. Myst. 4.

E

fits,

fius, who lived in the same century, says, *It ceases not to be the substance and nature of bread and wine, but is the image and resemblance of Christ's body and blood.* 'Tis often called by later writers, *The sacrament of remembrance*, the pledge of an absent friend ; the *symbols*, and *antitype* of his body.

There is no antient *liturgy* which contains any prayer to this purpose at the *Eucharist* ; that in the ³ *Clementine Constitutions*, and those ascribed to ⁴ *St. Basil*, and ⁵ *Ambrose*, plainly express the contrary. The great Council of *Constantinople* in the eighth century, which condemned the worship of images, declared, That it was the *image of his living body*, which was made, *after a precious and honourable manner* ⁶. And this is acknowledged by some of their own schoolmen, of the greatest authority and esteem ; as *Scotus*, *Durandus*, *Ockam*, &c.

On the contrary, It was first started by a Monk at the beginning of the *seventh* century ; and was afterwards countenanced

³ Προσφέρω σοι τὸ ἄρτον τῆτον καὶ τὸ πότηριον τῆτον.
We offer to thee this *bread* and this *cup*. l. 4. c. 12.

⁴ Προσθίντες τὰ ἀντίτυπα τοῦ αἵματος τοῦ σώματος καὶ αἵματος τοῦ Χριστοῦ. Antitypes of his body and blood.

⁵ L. 4. c. 5. Which is the *figure* of the body and blood of Christ our Lord.

⁶ Conc. Constant. Act. 6.

by the second council of *Nice*, which first introduced the worship of images, and with a design to support it, in opposition to the Council of *Constantinople*. It was afterwards brought into the *Latin* church at the latter end of the ninth century ;⁷ but was contested and opposed for above three hundred years, by many of the most learned and pious men of those times ; and was not made an article of faith till the fourth *Lateran* Council, under Pope *Innocent* the third, in the twelfth century ; and that in a very imperious and unprecedented manner, by the meer authority of the Pope, without the concurrence and consent of the Synod ;⁸ the same Pope who *deposed* our King *John*, and first set up the *Inquisition*. It was not properly established till the council of *Trent* in the fifteenth century. This is the pedigree of this spurious offspring ; these the circumstances of it's conception and birth. 'Tis so far then from

⁷ *Paschasius Ratibartus* first formed it into shape and brought it into the Western church, but was vigorously opposed by *Rabanus Maurus* Archbishop of *Mentz*, the most considerable man of those times, who says, It was an error newly broached, and which he opposed with all his might. Epist. ad Heribaldum, c. 33. And there was a famous contest for a long time by *Berengarius*, which occasioned the meeting of two synods, and several hearings before the Pope ; and by *Bartram* and others, afterwards. See a learned and ingenious discourse of the late Mr. *Thomas Goodwin* of *Pinner* : *Transubstantiation a peculiar Doctrine of the Church of Rome*, 1688.

⁸ *Matt. Paris* in ann. 1215.

being any doctrine of the *antient church*, that 'tis a *novel* doctrine, of a late date;⁹ brought into the church in a corrupt and ignorant age, by an ill man, to serve a bad purpose, and in a very extraordinary manner.

§. 7. It naturally leads to great *immoralities*; to *idolatry*, *cruelty*, and *profaneness*. 'Tis not a meer abstract *speculation* which rests in the mind, but it affects the *practice*. The bread and wine being supposed to be changed into the body and blood of Christ, is adored with the ¹ *supreme worship which is given to the true God*, by solemn prayer, the lowest prostrations, and highest marks of homage. Now whatever worship is due to the body of Christ together with his soul and Divinity; if it appears from what has been said, that there is no such thing, or any body of Christ in the sacrament at all, but only bread and wine, set apart in commemoration of it; then it must be acknowledged, that all this homage and devotion is misplaced, and is worshipping a meer creature, and without any warrant and appointment, which is the true notion of idolatry. And tho' I know 'tis said, That however in that case, 'tis only

⁹ In synaxi Transubstantiationem serò definivit Ecclesia. *Erasm.* in 1. Cor. vii. p. 472. Edit. *Basil.* 1535.

¹ Conc. Trid. Sess. 13. c. 5.

simple error, and not idolatry, because the homage is designed to be paid to Christ, and not to bread and wine ; that then indeed they are *mistaken*, but not idolators ; yet I think we justly charge the *opinion* and *practice* with idolatry, for I meddle not with the *persons* of men ; at least till they have fairly answered our arguments, and sufficiently supported their own ; because it has the nature of idolatry in it, and is, worshipping a creature ; to be sure as much as worshipping by mistake an *unconsecrated* host, which some of their own writers allow to be so ; and their intention will not alter the nature of things, whatsoever abatement it may be of the crime. Besides that this would justify the *Jewish* and *Heathen* idolatry, which is so severely condemned in the scripture ; and is contrary to one great *design* of Christianity, which was to bring men to the worship of the true God, and banish all idolatry out of the world ; to *turn men from idols to serve the living and true God*. I am sure so many things are required, in the qualification and intention of the priest, and the qualities of the bread, to make the consecrated host a proper object of adoration ; that it must needs, upon their own principles, be full of hazard and almost impossible to be secure from the danger of it. And that cannot be a *safe* way of religion which is liable to so great an evil in their daily worship. And

And certainly 'tis the greatest instance of *inhumanity* to eat the flesh and blood of any human person, and much more of the *Saviour* of the world ; and especially in the case of the *Virgin Mary*, who if she ever communicated, which I suppose will not be denied, did eat the flesh and blood of her own child ; as *Saturn* is fabled by the *Heathen* poets, to have devoured his own children : Besides the numberless lives which have been sacrificed to this idol, and the altars stained with the blood of martyrs. The great symbol of union and love has been made an engine of hatred and violence, of the most unchristian anathema's, and inhuman cruelties, in many parts of the world, in former, and later ages.

And 'tis the highest instance of *prophana-tion*, to eat the *real* body of Christ, his very *flesh* and *blood*, which then must partly turn into the nourishment of the body, and partly go into the draught ; which is too horrid to bear a thought, or admit an aggravation. I only add,

§. 8. 'Tis an infinite *scandal*, especially to infidels and unbelievers, and an effectual *prejudice* to the propagation and entertainment of the gospel in the world. 'Tis the highest offence to a great part of the *Christian* world, to see men worship the host,
and

and fall down to a bit of bread. The greatest part of the *Greek*² church, the *Moscovites*, *Armenians*, the *Nestorians*, the *Maronites*, *Ethiopians*, and the vast empire of the *Abyssines*, &c. and all the *Protestant* churches, which together make a greater body of Christians than those in the communion of the *church of Rome*, have an irreconcilable prejudice to the doctrine, and can never unite upon this foot. They ought according to the apostle's rule, upon this account, to remove the offence out of the way: ³ *That no man put a stumbling-block, or occasion of falling in his brother's way*: And, ⁴ *Give none offence, neither to the Jew nor the Gentile, nor the church of God*.

But what is more considerable, 'tis an infinite prejudice to the *unbelieving* world, and hinders the progress of the gospel wherever it comes to be known. The *Jewish*, the *Mahometan*, the *Pagan* world, look upon it as monstrous and ridiculous, for men to make their God, and eat him when they have done. It reflects an infinite dishonour upon the Christian doctrine, and exposes it to scorn and contempt.⁵ They

² Mr. *Claud.* Doct. Cathol. de l'Euchar. *Smith* De statu hodierno Ecclesiæ Græcæ. *Ludolph.* Histor. Ethiop.

l. 3. c. 5. n. 45.

³ Rom. xiv. 13.

⁴ 1 Cor. x. 32.

⁵ Ecquam tam amentem esse putas, qui illud quo vescatur, Deum credat esse? *Cicer.* De natur. Deor. l. 3.

can never bring men to believe *Christianity* to be true, but upon reasons which will prove *Transubstantiation* to be false, and there will be just so much reason against the one as there can be for the other. Indeed it destroys the great evidence upon which it ought to be received, and which was designed to convince the world. And tho' their *zeal* and *industry* in propagating the Christian religion in heathen countries, may justly deserve commendation, and in some respects be an example to others; yet we cannot but detest the shameless savings, and deceitful shifts of their *Missionaries*, who conceal and dissemble the matter, and attempt to reconcile them by scandalous compliance, and false pretences; for the truth of which I appeal to the late conduct of the *Jesuits* in *China*.

If it be said, That this is nothing peculiar to *their* doctrine, that it gives offence to the world, for so did the doctrine of the *cross* at first; and the preaching of *Christ crucified*, by the apostles, was ⁶ *To the Jews a stumbling-block*, and to the *Greeks foolishness*: I answer; It was so through their own fault; from the prejudices of their own minds, and the false notions they had entertained; not from the *nature* of the thing. There

⁶ 1 Cor. i.

was nothing absurd and unreasonable, but the greatest wisdom and kindness, in saving the world by the death of Christ, which the church of *Rome* acknowledges as well as we: But the case is otherwise here; the *matter* is infinitely absurd, and shocking to all reasonable nature. The offence arises from the *nature* of the thing, and is a scandal, not only to the unbelieving world, but to far the greater part of the Christian world too.

I shall deduce this *corollary* from what has been said, That the *adoration* of the host; the *sacrifice* of the Mass as a propitiation for the quick and the dead; and the communion *in one kind*, are utterly groundless, and without foundation; for as they all go upon the supposition of Transubstantiation, and entirely depend upon it, so if the foundation is removed, they must necessarily fall too.

I shall conclude with this *practical reflection* upon the whole. What just matter of *astonishment* is it, on the one hand, that so many nations of men, many of whom are of exquisite *learning* and refined *sense*; many, I doubt not, truly *pious* and devout; should ever be brought to agree in so *complicated an absurdity*, without any necessity, or probability, against all reason and possibility, and to so great a mischief and inconvenience to the Christian interest,

terest, with so little shadow of reason for it, and so many substantial and undeniable reasons against it. How unspeakable are the prejudices of education, the bias of worldly interest, and the awes of authority and power! One cannot forbear thinking of those awful words of the apostle; *Because they received not the love of the truth, that they might be saved, for this cause God sent them strong delusions to believe a lye.* No wonder that men of freer minds, or greater honesty, in Popish countries, are often tempted, when they apprehend so great an absurdity in the Christian doctrine, to throw off all belief of the Christian revelation, and become *secret Deists*; which is said to be the case especially in *Italy*, from whence this doctrine sprang, and where it is triumphant.

And what reason have we, on the other hand, to be *thankful* to God, for the invaluable blessing of the *Reformation*, which delivered us from the tyranny and superstition of the church of *Rome*, and restored in so great a measure the *rights of conscience*, and *purity* of the Christian *worship*. We partake of the ordinances of the gospel, according to the institution of Christ, without the gross mixtures of superstition and

7 2 Thess. ii. 10, 11.

idolatry.

idolatry. May it spread and prevail, in God's good time, thro' the whole Christian world, and be carried every where to a closer conformity to the Christian rule; may we never forfeit so great a blessing by our unworthiness and abuse; but ever enjoy it ourselves, and transmit it down to the latest posterity.





APPENDIX.



SHALL add three historical passages relating to this subject, which I believe will be allowed to be very remarkable.

One is the noble challenge of the excellent Bishop *Jewel* in a sermon at *Paul's-Cross*, 1560. *If any learned man of all our adversaries, or if any learned men who are alive, be able to bring any one sufficient sentence, out of any one catholick doctor or father, or out of any old general council, or out of the holy scriptures of God; or any one example of the primitive church, whereby it may be clearly and plainly proved, That there was any private mass in the whole world at that time,---or that the People were then taught to believe that Christ's body is really, substantially, corporally, carnally, or naturally, in the sacrament,---I promise then that I will give over, and subscribe*

A P P E N D I X.

scribe to him. But I am well assured that they shall never be able truly to alledge one sentence ; and because I know it, therefore I speak it, lest you haply should be deceived.
Works, p. 58.

When Cardinal Perron was ask'd by some of his friends, in his last sickness, What he thought of *Transubstantiation*? He answered, That it was a MONSTER. And when they asked him, How then he had writ so copiously and learnedly about it? He replied, That he had done the utmost which his wit and parts had enabled him, to colour over this abuse, and render it plausible ; but that he had done like those who employ all their force to defend an ill cause. *Drelincourt, Reponse à letres de Monseig. le Prince Ernest aux cinq Ministres de Pari. Genève 1664.*

The last is a passage of Archbishop Usher, a prodigy of learning and humility ; who having been so happy as to convert several Roman Priests from their errors, and enquiring diligently of them, What they, who said *Mass* every day, and were not obliged to confess venial sins, could have to trouble their Confessors with? They ingenuously acknowledged to him, That the chiefest part of their constant confession,
was

APPENDIX

was their *Infidelity* as to the point of *Transubstantiation*; and for which they mutually acquitted and absolved one another. Preface to Archbishop Wake's *Discourse of the holy Eucharist in two points, of the real Presence and Adoration*, 1688. who bore a noble part in the *Papish Controversy* in the Reign of King James the second.

F I N I S
6 JU 65



Just Published,

I. **POPERY** the Great Corruption of Christianity. A Sermon preached at *Salters-Hall*, January 9, 1734-5. By JOHN BARKER. The Third Edition. Price 4 d.

II. The Notes of the Church considered: In a Sermon on 1 *Tim.* iii. 14, 15. preached at *Salters-Hall*, Jan. 16, 1734-5. By SAMUEL CHANDLER. The Third Edition.

III. The Supremacy of St. *Peter* and the Bishops of *Rome* his Successors: Consider'd in a Sermon preached at *Salters-Hall*, Jan. 23, 1734-5. By DANIEL NEAL, M. A. The Third Edition. Price 4 d.

IV. The Church of *Rome's* Claim of AUTHORITY and INFALLIBILITY examined. In a Sermon preached at *Salters-Hall*, Jan. 30, 1734-5. With Additions. By GEORGE SMYTH, M. A. The Second Edition. Price 6 d.

V. Scripture and Tradition considered: In a Sermon on *EPHES.* ii. 20. Preached at *Salters-Hall*, February 6, 1734-5. With Enlargements. By SAMUEL WRIGHT, D. D. The Second Edition. Price 6 d.

*Lately published, Price 2 d. or 1 s. 6 d. per Dozen,
The Twenty-fifth Edition of*

A Protestant's Resolution: Shewing his Reasons why he will not be a Papist. Digested into so plain a Method of Question and Answer, that an ordinary Capacity may be able to defend the Protestant Religion against the most cunning Jesuit or Popish Priest.

Next Month will be ready to be deliver'd
to the Subscribers,

THE History of *England*, during the Reigns of
King *William* and Queen *Mary*, Queen *Anne*,
and King *George*. By Mr. *OLDMIXON*. This
Work will consist of about Two Hundred Sheets in
Folio, and contain more than both Volumes of Bishop
BURNET's History of his own Times. The Matter
has been carefully collected from curious Manuscripts,
and the most rare Printed Tracts. It will contain a
very exact Account of the *Debates* in Parliament;
and short Extracts out of the most remarkable Poli-
tical Pieces within this Compass of Time. The
Whole is in Prosecution of the Author's First Scheme,
to set the Dark and Pernicious Designs of the En-
emies to our present happy Constitution in a Fair and
Full Light.

Subscriptions at a Guinea a Book, half down, are
taken in by *RICHARD FORD*, at the *Angel*, and
RICHARD HETT, at the *Bible and Crown*, both
in the *Poultry*.

